

CHAPTER I

INTRODUCTION

1.1 Background

Education plays a very pivotal role in every society. The 21st century world characterized by the knowledge age economy demand learners who are quick to acquire and apply new knowledge. This means that the knowledge age economy requires more complex skills expertise and creativity. (Trilling & Fadel, 2009) A country with highly skilled and knowledgeable individuals will definitely contribute to society and raise the standards of living. However, while the whole world recognizes that education is an important means where individuals can develop their fullest potential, many countries still fail to provide quality education for its citizens. To address this problem of quality education, one of the major objectives of the Incheon Declaration and Framework for the Implementation of Sustainable Development Goal 4 is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

The role of teachers in achieving quality education is also recognized by the Education for All Declaration 2030 [EFA 2030]. In one of the targets, it states that by 2030 there must be a substantial increase of qualified teachers supply and international cooperation for teacher training in developing countries, especially least developed countries and small island developing States. Accordingly, this requires urgent attention because the equity gap in education is intensified by the shortage and unequal distribution of professionally trained teachers, especially in disadvantaged areas.

Furthermore, the EFA 2030 targets to “eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations.” The Universal Declaration of Human Rights actually guarantee that everyone has the right to education. The article 26 of the said declaration specifically states; <http://www.un.org/en/universal-declaration-human-rights/> Universal Declaration of Human Rights.

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

However, while the Declaration guarantees that everyone has the right to education, in reality education is not a right but a privilege of the few. Across the globe, there is a continuing increase among poor countries facing many barriers in accessing basic education. The website Global Citizen (Citizen, 2014) listed the ten barriers to education around the world such as lack of funding for education, having no teachers or untrained teachers, no classrooms, lacking learning materials, the exclusion of children with disabilities, having a wrong gender (being a girl), living in a country with conflicts, distance from schools, hunger and poor nutrition, and the high expense of schooling.

Among the barriers mentioned, the high price of education and lack of access to education remains the main barriers to education especially among the poorest families or the marginalized groups. In the case of the indigenous peoples, the right to education has not been fully realized and education gap continue to exist between them and the general population.

As a matter of fact, the right of indigenous people's education is also protected by the UN Declaration on the Rights of Indigenous Peoples. (Nations, 2007) The Declaration affirms that "indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such." Article 14 of the Declaration states;

[1.] Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

[2.] Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

[3.] States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

The United Nations organization, (Organization, n.d.) clarified that the struggle of the indigenous peoples continues. Across the 90 countries with an estimated 370 million indigenous people, they account for 15 percent of the poorest. In terms of education, several states and religious denominations often ignored or discouraged the inclusion of indigenous cultures, languages and practices. The schools also become an arena for historical abuses, discrimination and marginalization of the indigenous people. The indigenous learners continue to struggle for equality and respect for their rights as they suffer from stigmatization of indigenous identity and low self-esteem brought by discriminatory and racist attitudes in the schools. The problem of indigenous education is also worsened by the fact that many textbooks and learning materials exclude them in the picture which means low prioritization of their education. Also, language barriers between the indigenous learners and teachers were reflected in poorly trained teachers that handle the indigenous learners.

With the exacerbated problems in education, the EFA 2030 however believes that improving the quality of teacher training both pre-service and in-service, by providing continuous professional development and support will address the problem. In addition, part of the targets also includes developing a qualifications framework for teachers, implementing inclusive, equitable teacher management policies that cover recruitment, training, deployment, remuneration, career development and working conditions.

The situation of the Indigenous learners prompted this researcher to conduct a study on the Indigenous Education curriculum framework of the Philippines. As revealed by the United Nations Organization, many countries still lack data that can reveal the accurate situation of educational discrimination and marginalization of indigenous people. In addition to this, there are “consistent and persistent disparities between the indigenous and the non-indigenous population in terms of educational access, retention and achievement.”

In the Philippines, through its Department of Education has responded with a national educational policy on Indigenous people. Recognizing that the Indigenous People remains to be the most marginalized and vulnerable members of its citizenry, the National Indigenous People's Education Policy Framework (Department Order 62 s. 2011) was adopted on August 6, 2011. Prior to the adaptation of the educational policy, the government of the Philippines have already recognized the rights of the Indigenous people. The Section 17 of Article XIV, 1987 Philippine constitution specifically mentioned that the state commits "to recognize, respect, and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in the formulation of national plans and policies."

To support the legal basis of the 1987 constitution, the government signed into law in October 29, 1997 the Republic Act 8371 or known as An Act to Recognize, Protect and Promote the Rights of Indigenous Cultural Communities/Indigenous Peoples, creating a National Commission on Indigenous Peoples, Establishing Implementing Mechanisms, Appropriating Funds or simply The Indigenous People's Right Act of 1997. The said republic act defines the Indigenous People/Indigenous Cultural Communities as;

"refer to a group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and cultures, became historically differentiated from the majority of Filipinos. ICCs/IPs shall likewise include peoples who are regarded as indigenous on account of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and

political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains;

Furthermore, the Section 30 of the IPRA law supported the right of the indigenous people to educational systems as it categorically states;

“The State shall provide equal access to various cultural opportunities to the ICCs/IPs through the educational system, public or private cultural entities, scholarships, grants and other incentives without prejudice to their right to establish and control their educational systems and institutions by providing education in their own language, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children/youth shall have the right to all levels and forms of education of the State.”

While the Philippines had laws to promote and protect the rights of the Indigenous People, the fact remains that they are still marginalized especially when it comes to education opportunities. Furthermore, the National Indigenous People’s Education Policy Framework aims to strengthen, develop and implement an IP Education Program that intends to promote shared accountability, continued dialogue, engagement and partnership among government, the gap still exists. Majority of the Indigenous People have no access to basic education. Such condition is also compounded by the fact that many of the schools in their areas have limited or no capacity to deliver culturally responsive education. A reality lingers that the Indigenous People lingers to desire an education that is appropriate to their context, respect their identities and promotes the value of their traditional knowledge, skills and other aspects of their cultural heritage. These realities necessitate a research to uncover what factors contribute to the worsening education problems of the Indigenous People.

1.2 Research Problem

The problem of providing quality education in the Philippines remains far from reality. With the implementation of the K-12 curriculum, the gap between the indigenous and non-indigenous learners in terms of academic achievement is still high. Compounded by the fact that many teachers are not “culturally responsive” this study aims to discuss the relationship between the need for quality education and the need to increase or improve the cultural competence of teachers who will be teaching Indigenous

Learners enrolled in mainstream or regular schools. Understanding the role of teachers in improving the education of Indigenous learners is crucial in providing “Culturally Responsive Education.” Many studies have indicated that there is a gap between theory and practice in addressing the education of indigenous learners. Scholars like James Banks of Multicultural Education, Geneva Gay of Culturally Responsive Teaching and Gloria Ladson-Billings of Culturally Responsive Education revealed that, in general “teachers of diverse classrooms” must be culturally competent enough to teach. While many scholars provided answers on how to improve the education of diverse classrooms, their study did not include indigenous learners enrolled in mainstream schools. This study aims:

1. To describe the experience of teachers teaching indigenous learners in mainstream schools
2. To describe the required indigenous intercultural competencies of teachers teaching indigenous learners in mainstream schools
3. To develop indigenous intercultural competencies for teachers

The research aims to explore the experiences of the teachers in teaching the Indigenous learners thus addressing the following questions:

1. How are the experiences of the teachers in teaching the Indigenous learners enrolled in mainstream schools?
2. What are the required intercultural competencies of teachers in teaching the Indigenous learners enrolled in mainstream schools?
3. What hypothetical model of intercultural competencies may be developed for teachers?

1.3 Research Purposes

The purpose of this qualitative study was to develop a hypothetical Model of intercultural competencies for teachers. The study involved in-service teachers who have taught indigenous learners in a mainstream school in the provinces of Rizal and Bulacan in Luzon Island. The study also included Indigenous Education Focal persons of the Department of Education who studied the Indigenous communities and helped in the implementation of IPed program in mainstream schools. This study used the qualitative method, focus group discussions, interviews, and case study analysis with IP teachers in

mainstream schools. The interviews done provided the necessary insights and data in the designing and preparation of the Inter-Cultural Competencies of Teachers in the Philippines.

1.4 Research Significance

The significance of this study would be of interest to policy makers in the Department of Education, Commission on Higher Education, National Commission of the Indigenous People of the Philippines, as well as to administrators, supervisors, particularly in the education sector. The development of the hypothetical model of Dumagat Indigenous intercultural competencies of teachers would also be significant in the development of other indigenous school communities in the country.

The adopted Indigenous Education curriculum is said to be more culturally-appropriate and responsive to the indigenous communities. The curriculum covers a discussion on the ancestral domain, the community's worldview, and its indigenous cultural institutions. It also includes and respects the community's expression of spirituality and strengthens the indigenous cultural identity. However, while there is a curriculum for the Indigenous, the fact remains that many teachers are not qualified to handle Indigenous learners.

With more than 1.19 million IP learners in the country, the DepEd has started providing training programs for the teachers and school heads in different parts of the country that serves indigenous communities. While the said framework is done with a series of consultations with community elders, leaders and implementers of IP education initiatives, the IP learners continues to be marginalized and lacks access to quality education.

Such a problem can be attributed to a lot of factors. First, the teachers were not prepared or even not competent enough to handle the IP learners. Second, there's a need for available learning materials appropriate for culturally diverse learners. (Abrea et al., 2013) In this connection a similar study by Gomez et al (2015) underscores the role of Teacher Education Institutions in preparing the Pre-service teachers. The study "Empowering Pre-service Teachers as Multicultural Educators: Best Practices from IP Educators in the Field emphasized the need for the Implementation of Strong Multicultural Education Program in Teacher Education Institutions. Indeed, there's a need to prepare teachers to become culturally responsive to the needs of the IP Learners.

It is in this context that this study becomes more relevant in the field of education. While the task of embedding Indigenous knowledge into university teaching and learning continues to be highly problematic and personal, many universities in Australia and Canada already provided educational reforms to include Indigenous perspectives into existing units of teaching in their Teacher Education Institutions. (McLaughlin, Juliana M. and Whatman, Sue L., 2007) The Department of Education implementation of the Indigenous Curriculum for the Indigenous Peoples' still needed the necessary skills and appropriate pedagogies of teachers to effectively instruct their learners.

This study will also contribute to the improvement of curriculum of Teacher Education Institutions of the country. The hypothetical model could be used as a basis for the development of policies, standards and programs of the Commission on Higher Education [CHED] of the Philippines. By providing the Model of Intercultural Competencies for teachers, the Teacher Education Institutions like the Philippine Normal University, may develop a more culturally responsive curriculum in addressing the needs for qualified teachers of the Indigenous learners. This also implies that with the adaptation of the Indigenous People's Curriculum Framework or DepEd Order no 32, s. 2015, the study will be relevant in helping the Department of Education [DepEd] provide guidance to schools and other education programs as they engage with indigenous communities. This study may benefit the two institutions by aligning the Policies, Standards and Programs of the Bachelor in Early Childhood Education and Bachelor in Elementary Education, adding knowledge to more effective learning programs especially in Higher Education institutions in the provinces of Rizal and Bulacan.

By understanding the intercultural competencies, TEI's will be better equipped to review their learning programs and courses. Curriculum coordinators may be encouraged to include courses that will enhance intercultural competencies of preservice teachers. Because the Philippine Professional Standards for Teachers [PPST] recognizes the role of teachers in promoting a culturally responsive learning environments, beginning teachers for instance may benefit by enhancing their content, knowledge and pedagogy.

The insights from the study may be relevant to Division Schools or local school districts that cater to indigenous learners in evaluating the preparedness of teachers in terms of hiring educators. By providing the framework, the level of intercultural

competence of teachers becomes a useful tool in determining the qualified teachers who will teach the indigenous learners in mainstream schools, thus addressing the need for providing quality and culturally responsive education.

1.5 Scope and Delimitation of the Study

In determining the Indigenous Intercultural Competencies several limitations were enumerated. A limitation of this study was that the findings do not fully represent the competencies for all indigenous peoples in the Philippines. Other indigenous communities have unique cultural contexts,' thus this study cannot provide a larger and bigger representation of all indigenous learners.

Another limitation of this study was that the data was obtained and confined to the Dumagats of Rizal and Bulacan provinces. The participant's experiences may vary from other teachers teaching the Dumagats in other mainstream schools. The findings may also not be applicable to other TEI's as elements related to policy makings may differ from one institution to another.

Having conducted some studies in indigenous education, the researcher likely has some assumptions, unconscious and conscious perceptions about teachers teaching the indigenous learners. The literature review discussed in the study may imply problems and solutions that may or may not be applicable to the contexts of the Dumagats. This study aims to shed light on the experience of the Department of Education on the implementation of the Indigenous Peoples Education Framework.

1.6 Theoretical Framework

Anfara and Mertz in *Theoretical Frameworks in Qualitative Research* defined (Mertz, 2015) theoretical frameworks as any empirical or quasi-empirical theory of social and/or psychological processes, at a variety of levels and that can be applied to the understanding of phenomena." Likewise, they provided what "McMillan and Schumacher considered as criterion in order for a theory to be useful in any qualitative research study. A good theory provides [1] a simple explanation of the observed relations relevant to a phenomenon, [2] consistent with both the observed relations and an already established body of knowledge, [3] considered a tentative explanation and provide means for verification and revision, and [4]

stimulate further research in areas that need investigation This part of the paper outlines and discusses the theoretical framework in which I used as lenses in understanding Indigenous Intercultural Education

1.6.1 *Post-Colonial Theory and Education*

The marginalization of indigenous learners in mainstream schools has been discussed in many studies. Different lenses already provided perspective as to why and how the indigenous learners continue to be marginalized in terms of education instead of having quality education. In this context, Post-colonial theory can be applied in understanding indigenous education. For many decades, the indigenous learners were usually depicted as uncivilized, and primitive, therefore needed an education that would make them civilized, cultured and so on. Post-colonial theories explained that the whole world was subjected to imperialism and colonial domination. Critical on the discourse of cultural imperialism, concepts like “othering” “orientalism,” “occidental,” “ambivalence,” “mimicry” among others have come to provide a different notion of what imperialism and colonialism is really all about. Indigenous communities for instance were objectified, subjectified and represented as the “other.” Such according to Edward Said’s notion of Orientalism signified a practice and process of othering or Orientalizing of the orient. (Burney S. , 2012)

Post-colonial theory in this study serves as the critical lens in understanding the representation of indigenous learners. The processes of exoticization, othering, even the so-called love-hate relationship (among the teachers – learners, non-indigenous and indigenous learners) prompted the researcher to study concepts of cultural identity, identity in relation to power and politics, the hybridity and hierarchies of culture in light of Indigenous Curriculum Framework in the Philippines.

The indigenous learners or indigenous peoples in the Philippines for many years suffered a lot in terms of education. It is only in 2015, with the implementation of the Indigenous People’s Education Framework, that the government seriously considered providing a culturally responsive education. As the development of Indigenous frameworks, cultural standards, instructional materials continue, still the number of inter-culturally competent teachers who will teach the indigenous learners

remains a major problem. The question then is, can the Indigenous learners speak about their conditions?

The lens of post-colonial theory became useful in the Model Development of Intercultural competencies of teachers. The lens provided the researcher the necessary world view in the analysis and interpretation of existing laws and department orders. The Intercultural Competencies for Teachers was analyzed and developed in a way that exoticization, the othering, binary relationships, indigenous identity in relation to power and politics were avoided.

The following concepts were useful in exploring post-colonial theory in relation to indigenous education. (Burney S. , 2012)

Ambivalence – Homi Bhabha describes ambivalence as the strange symbiotic relationship of love/hate, attraction/repulsion, and admiration/derogation between non-indigenous and indigenous.

Binary – signifies dual, involving two or extreme opposition such as Orient/Occidental, black/white, birth/death. In this study, the binary is non-indigenous/indigenous. It suppresses ambiguous in-between spaces and creates polarized categories.

Center/Margin – The concept of East/West, Orient/Occidental gave the conceptual framework of center/margin, as the civilized, notion of savageness with regards to the center/margin. In this study, the center/margin meant the K-12 curriculum.

Chromaticism – Post-colonial critics notion of power based on color as a form of differentiation. In this study the indigenous learners, possess a darker color compared to no-indigenous with lighter complexion.

Colonial Discourse – Edward Said's Orientalism, colonial discourse is the systemic practices, policies and forms engendered through the tropes of knowledge and power for colonial domination and representation of the orient. Colonial discourse is represented in the study as the National Curriculum as part of the learning of the indigenous.

Cultural Difference – Bhabha (1994) suggests that systems of diversity that merely acknowledge distinct behavior, attitudes, and values often suggest that such systems are 'aberrant,' exotic,' or 'backward' and are part of pre-given cultural

contents and customs. ‘Cultural diversity,’ on the other hand, implies a variety or diversity of objects, peoples, attitudes, customs and norms.

Diaspora – The voluntary or forcible dispersion of peoples caused by colonization, dislocation, wars and disasters. It sometimes happens that IP are dislocated when their land is taken from them. It also happens when IP seek opportunities in mainstream communities that their numbers are thinned over several generations.

Ecological Imperialism – Colonization and imperialism changed the ecological patterns of indigenous peoples and societies by altering their way of life and their cultural, social and political structures (Alfred Crosby 1986). It has been used as a critique of the ecological and environmental exploitation of the Other (IPs) by dominant cultures.

Essentialism – Poses that essential and similar characteristics are shared by all within a cultural group, and that group possesses exclusive features that are distinct from other groups. Exile – When an individual, (say an IP) defines himself as an outsider, as either emotionally or imaginatively removed from one’s culture, origins, and homeland or physically apart from home and land.

Exoticization – A term in postcolonial theory that implies rendering an entity as ‘alien’ and ‘foreign,’ picturesque but strange, attractive but inaccessible. Mystifying the Orient/Other, making it appear mysterious, remote, timeless, strange and alien rather than normal, contemporary, or part of everyday reality. This strategy undercuts the modernity and presence of the Other by denying it power and actuality.

Hegemony/Hybridity – Hegemony operates not through actual force, but rather through the hidden structures of power, such as social organization, institutions, education, media and control of economy. It is a form of cultural imperialism that dominates through a subtle discourse of power, which is not visible to the masses. Hybridity as popularized by Bhabha (1994) denotes the ambivalence of postcolonial identities, which emanate from a mixture of several cultural sources and places. Identities are not static and have multiple diverse and hybrid referents that are often materialized in a “Third Space,” which is always governed by ambivalence.

Mimicry – According to Bhabha (1994) is a concept of a class of individuals who mimic or copy the cultural habits, styles of living and values of the colonizers in order to be accepted, recognized and successful.

Nativism – is the theory that desires the return to a simple pre-colonial existence where indigenous culture flourished. This is the rhetoric of de-colonization, but some postcolonial theorists wonder if it is possible or even desirable today.

1.6.2 Critical Theory and Pedagogy

The global movement “Education for All” by the United Nations Educational, Scientific and Cultural organization that aims to meet the learning needs of all children, youth and adults by 2015, led to many discussions on the role of power in transforming our educational systems. The notion that power can be oppressive to learners, states/educational systems is now focusing on the ways where education can be used in transforming all learners regardless of age, sexuality, gender, class, ethnicity and disability.

Critical pedagogy as an approach to language teaching and learning is concerned with the transformations of such relations of “power” viewed as oppressive to people. Critical pedagogy associated with the Brazilian educator Paulo Freire, tries to humanize and empower learners by debunking the banking concept of education where people/learners were seen as “objects of education” to become “subjects of their own autonomy and emancipation. (Aliakbari, 2011) Critical pedagogy is believed to be answer to the inequalities and oppressive power relations that is happening in the educational institutions. Proponents of critical pedagogy like Freire, claims that it is important to emancipate and educate all people regardless of gender, class, race, ethnicity and etc. Since critical pedagogy challenges any form of discrimination, oppression and subordination of the oppressed and marginalized people, this paper will discuss the case of indigenous learners in the Philippines, by focusing on the issues of “mainstreaming the education of indigenous learners” and providing an alternative which is “inclusive education” in the context of critical pedagogy.

1.6.3 Critical Pedagogy and Inclusive Education

In critical pedagogy, the education systems are considered political and the main concern is the centrality of power and politics in the understanding of how schools work. Furthermore, critical pedagogy is concerned with the issues of social justice and how to transform the “oppressive practices in our educational social relations.

Paolo Freire proposed an alternative which is called “problem-posing education” that according to him promotes critical consciousness. Unlike the banking concept of education, it involves uncovering of “reality, striving for the emergence of consciousness and critical intervention in reality.” To critical pedagogy, such consciousness will help in improving the life conditions of students. In this case, it is aimed that teachers must help students to critically reflect and be active members of the society.

It is also important to note that critical pedagogy addresses the issue of how ideological and institutional constructs were created. Bethel (Bethel, 2006) mentioned the value of lived experience and empowerment in determining the future of schools. Critical pedagogy according to Bethel attempts to “create new forms of knowledge through its emphasis on breaking down disciplines and creating interdisciplinary knowledge.” To Bethel, it is important to raise questions about the relationships between the margins and centres of power in schools. As discussed above, critical pedagogy is all about the power and politics existing in the educational systems.

Critical pedagogy is all about raising awareness and the rejection of oppressive society. Critical pedagogy is all about the rejection and discrimination of people regardless of age, gender, race or ethnicity, and this study argues that Indigenous learners in the Philippines are part of the marginalized groups that often experience rejection and discrimination in schools.

Education can be a powerful instrument for societal and personal growth. (Ekiti, January 2014) The indigenous learners are often the victim of such discrimination in many societies. It is therefore imperative for such groups to be liberated from poverty and oppression of all forms. By providing education, it is believed that communities will experience societal and personal growth, which will lead to their political awareness and critical consciousness.

In this light, the concept of inclusive education in the context of critical pedagogy can be the answer to address the condition of the Indigenous learners. However, inclusive education is often misinterpreted for integration and mainstreaming. (Ekiti, January 2014) This situation actually rejects the use of separate classrooms for students with special needs based on their social, civil and educational backgrounds.

Inclusive education recognizes diversity among all learners. Segregation is avoided because it tailors for the unique needs and learning style of learners. Aside from this, the following are the benefits of inclusive education: a. inclusive education develops individual strengths and gifts b. inclusive education promotes a culture of respect and belonging, acceptance of individual differences and c. Inclusive education made schools and communities more appreciative of diversity and inclusion on a broader level.

Inclusive education is said to be a relative aspect of critical pedagogy because marginalization is avoided in critical pedagogy. Critical pedagogy aims to what Freire calls a return of the lost voices and identities. (Aliakbari, 2011) Aliakbari asserts that it is by gaining the lost voices and resistance to oppression, students become agents for social change. Critical pedagogy recognizes that it is only through reflection of concrete realities, that students can be aware of their social positions. Educators in this sense can help marginalized students to recognize the need to change their conditions in order for them to be lifted from the oppressive situations in society.

This research used the insights from critical pedagogy to justify the link between inclusive education and indigenous learners. In the Philippines, a lot of studies have been conducted to explore the issues of educational inequality especially among the indigenous learners. Understanding the relationship between Critical pedagogy and marginalization of indigenous learners will give us the idea that such condition exists because of social categories of ethnicity or race. Given this situation, critical pedagogy addresses the issues of marginalization, power and social injustices needed for the transformation of the schools that caters to the indigenous learners. (Liasidou) This also necessitates the need to explore ways in which social and educational institutions produce and perpetuate social and

educational inequalities, for it is only by interrogating how power works, and how students who are marginalized economically, racially and politically, can it provide opportunities for them to challenge the dominant ideologies and regressive policies in schools.

Since the very objective of critical pedagogy is to question the values and interests that shape the educational systems, inclusive education can be beneficial to indigenous learners. What is inclusive education? Inclusive education is defined as a process for increasing participation and reducing exclusion in a way that effectively responds to the diverse needs of the learners. Arora and Kaur in an article mentioned that it means adapting the educational system to meet the needs of individuals, rather than changing the individual to fit the system. While the goal of inclusive education is to ensure the participation of all students in quality education, the said goals are unattainable for many reasons. (Arora, 2014) One major problem is the lack of flexibility in curriculum and the reality that many learners are being integrated with mainstream hand, refers to children attending a regular class for the same purpose of their social and academic benefit but the learners are not expected to learn the same material as the rest of the class. Students were given individualized learning material and their improvement may not be the same as per the class. (Difference between Mainstream and Inclusion, n.d.) In other words, mainstreaming requires students to attend regular classrooms and are expected to show social skills and academic performance while inclusion requires students to attend regular classes for their own benefit yet may not show any academic improvement.

In this research, I argue that in the Philippines, applying and integrating the mainstream general curriculum to indigenous learners may not be beneficial as it seems to their academic achievement. Following the theory of critical pedagogy, mainstream curriculum is counter-productive for many Indigenous learners who perform way below their counterparts. If critical pedagogy aims to eradicate marginalization and promotes quality education, this author promotes inclusion rather than mainstreaming. The exploration of teachers experiences in teaching the Indigenous learners, provided a glimpse of what is termed as Ambivalence as exemplified by the love-hate relationship between the teachers and the learners.

While the teachers recognized the hardship and challenging role of teaching the indigenous learners, the “love” for their pupils were expressed in different manners. Furthermore, the Intercultural competencies of teachers derived from the qualitative data, would provide perspectives on how critical pedagogy and inclusive education can provide answers in achieving a more culturally responsive education.

1.7 Clarification of Key Terms

In order to clarify the purpose of this study the following definition of terms is provided.

Indigenous Peoples/Indigenous Cultural Community (IP/ICC) - Section 3.h, RA 8371 or the Indigenous Peoples Rights Act (IPRA) of 1997 definition refers the IP/ICC as a group of people or homogenous societies identified by self-ascription and ascription by other, who have continuously lived as organized community on communally bounded and defined territory, and who have under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and cultures, became historically differentiated from the majority of the Filipinos. IP/ICC also include peoples who are regarded as indigenous on account of their descent from the populations, which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains (Section 3.h, RA 8371 or the Indigenous Peoples Rights Act (IPRA) of 1997).

Indigenous Peoples Education (IPEd) Program refers to the program that supports education initiatives undertaken under formal, non-formal, and informal modalities with emphasis on any of, but not limited to, the key areas of: Indigenous Knowledge Systems and Practices and community history; indigenous languages; Indigenous Learning Systems (ILS) and community-life cycle-based curriculum and assessment; educational goals, aspirations, and competencies specific to the Indigenous

Cultural Community (ICC); engagement of elders and other community members in the teaching-learning process, assessment, and management of the initiative, recognition and continuing practice of the community's ILS; and the rights and responsibilities of ICCs (Section 8.4, Implementing Rules and Regulations (IRR) of RA 10533).

Intercultural Competence - the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world.

Multicultural Competence- Mio, Barker-Hackett and Tumambings (in Kite, 2012) definition of multicultural competence encompasses the following skills, awareness of one's own cultural values and biases, learning to value others worldview and developing a set of culturally appropriate interpersonal skills.

Multicultural Education – James Banks (in Cifci, 2016) involves getting students to take decision on important social issues and supporting initiative taking in student's societal change and democratic values. The main goal is to contribute to the establishment, application of social justice and equality to ensure social transformation.

Teacher Competencies – Imply a wider systematic view of teacher professionalism, on multiple levels, individual, school and local community even professional networks. (Cifci, 2016) Teaching competencies focuses on the role of the teacher in the classroom, describe as the craft of teaching with professional knowledge and skills mobilized for action.

1.8 Summary

This study aims to develop a framework of Indigenous Intercultural Competencies of Preservice teachers using a qualitative method of research. As the Philippine's educational system was set to institutionalize teaching professional standards, this study may serve multiple stakeholders in addressing the problem of indigenous learners in terms of quality, and culturally responsive learning. The study aims at proving the gap in theory and practice as to the reasons why the teachers experienced various challenges in teaching the indigenous learners.

Chapter II primarily discusses the theories in relation to indigenous education. The main theories of Multicultural Education, Inclusive Education, Intercultural competence, Culturally Responsive Teaching, Culturally Relevant Education and a brief historical background of the Dumagat Indigenous communities were also included in

the literature review. In Chapter III, the topics include the research design and the processes done by the researcher in this study. Chapter IV and V focuses on the actual findings, analysis and interpretations of the data.